

THE LATTER-DAY SAINTS'
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ESTABLISHED IN 1840

"We, therefore, must avoid the evils of the world . . . we must shun those corrupting influences as we would a viper, and we must further use our influence against evil in every form, and in favour of the good."—JOHN TAYLOR.

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THERE IS NEED FOR "MORMONISM"

ELDER JOHN WELLS

OF THE PRESIDING BISHOPRIC

A SHORT time ago, while on my way to a stake conference, I found myself in a railway car occupied by a friendly stranger and me.

In the course of our conversation, religion was mentioned in general, and he asked the question: "In view of there being so many religions, is there any need for 'Mormonism!'"

I, in turn, asked him: "Why is man here on earth and what is the purpose of his being here? Is not it something more than just to live?"

And then I went on in the following manner, to answer my own questions and his as to the need for "Mormonism," or the Gospel of Jesus Christ.

Job, the ancient prophet and patriarch questioned in this wise: What is man, that thou shouldest magnify him?

And David the Psalmist declared:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him, and the Son of Man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalm 8:3-6.)

The question of man's purpose in the earth is one of the most important in religion and philosophy. We must know why we are

here before we can have a definite idea of the plan of our existence and our future destiny. Latter-day Saints believe that we are all the spirit children of our Father in Heaven, for did not Paul declare :

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12 : 9.)

We are the actual children of God, born of celestial parents, born to happiness and further development. The Prophet Lehi said :

But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be ; and men are, that they might have joy. (2 Nephi 2 : 24, 25.)

THE PURPOSE OF MORTAL EXISTENCE

Therefore, our purpose in coming, or God's purpose in permitting us to come into mortality, is to bring about, first, mortal life, and, second, to bring to pass through the resurrection, immortal life, the eternal life of man. Thus, man is here for a definite purpose. He has his free agency to accept or reject God's commandments.

God is a loving father, anxious that His children shall complete their second estate and return to Him clothed with glory, immortality and eternal life. Therefore, through the ages of the past and whenever a dispensation of the Gospel has been upon the earth, He has given unto some men power and authority to administer the ordinances of the Gospel in His name. This Gospel is a code of laws, obedience to which will bring salvation and exaltation.

Included in the plan for the redemption of mankind was the earthly advent of the Saviour. He came in the meridian of time to redeem mankind from the fall of Adam, to lay down laws for our salvation, and by His personal sacrifice, to bring about the resurrection and make possible the eternal life of man. He frequently declared that He came not to do His own will, but the will of His Father which is in Heaven. For three years He laboured among His chosen people, teaching them the doctrines of the Gospel, emphasizing the love of God and service to our fellow men. His life was a life of service. He healed the sick, fed the multitude, raised the dead and performed many miracles. He chose twelve special witnesses, or apostles, to represent Him and to carry on the work of building up His Church.

He taught that belief in the Lord Jesus Christ is not sufficient for salvation, for belief itself is merely a mental assent or approval. During His ministry, Christ stressed the necessity of faith. Faith is an active principle and goes hand in hand with works. We demonstrate our active faith by sincere repentance and this

repentance is a frank acknowledgment of sin with a contrite heart and a determination to forsake sin. These two principles of the Gospel prepare man for the first ordinance in this plan of salvation, which is baptism. With baptism, we receive a remission of our sins, after which there is given the Holy Ghost by the laying on of hands. These ordinances, to be valid, must be performed by an authorized servant of God, one delegated and commissioned to act for and in behalf of Him. These principles and ordinances, having been sincerely accepted and obeyed, man becomes a member of the Church of Christ. These are the doctrines which He taught during His earthly mission. He finished the work which His Father sent Him to do. He was crucified.

On the third day our Master arose from the dead, ministered to His Apostles and others and then departed to visit the House of Israel, known to us as the Nephites, who occupied the American continent. This was in fulfillment of the words of the Saviour :

OTHER SHEEP

And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. (John 10 : 16.)

To this people gathered around the Temple in the Land Bountiful, He declared :

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me ; and in me hath the Father glorified his name.

I came unto my own and my own received me not. And the scriptures concerning my coming are fulfilled.

And as many as have received me, to them have I given to become the sons of God ; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world, I am Alpha and Omega, the beginning and the end.

And ye shall offer up unto me no more the shedding of blood ; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. (3 Nephi 9 : 15-20.)

During His brief sojourn among this people, He taught them the Gospel, which included the same principles and ordinances He had previously taught among the Jews. He commissioned twelve disciples to act in His name and to organize His Church.

The special witnesses of Christ on both continents proceeded to teach the Gospel and to organize His Church. They grew with

amazing rapidity. The Master's inspired servants traveled throughout what was known as the entire Roman empire, establishing churches and breaking down paganism. On the American continent, the twelve disciples laboured diligently, so much so that all embraced the Gospel and lived for several hundred years in that ideal condition that complete obedience to the Gospel insures. However, later, apostasy and spiritual darkness came among these people.

During the life time of the apostles on the Eastern continent, apostasy began to set in. Heresies of several kinds developed. John the Revelator stated that in his day some of the churches had lost the faith, and that one church was "neither hot nor cold."

About this time came the terrible persecutions under Nero, and these persecutions continued for nearly two hundred and fifty years. The Christians commenced to imitate the heathen ceremonies and gave to public worship a spectacular appearance. Ordinances were changed. When Christianity became the popular religion, it lost its vitality as the Church of Christ.

A PERIOD OF SPIRITUAL DARKNESS

Following the loss of the power of the true Church came a period of spiritual darkness, during which time there arose churches claiming the right to minister in the things of God, and some of these churches still claim that right. A number of historians have recorded that the Gospel of Christ was perverted, that it was no longer left in the earth. Roger Williams refused to continue as pastor over one of the oldest churches in America, on the ground that there was "no regularly constituted church on earth, nor any person qualified to administer any church ordinance; nor can there be, until new apostles are sent by the Great Head of the church, for whose coming I am seeking."

As I have said before, our Father in Heaven exercises an overruling control over the destinies of the children of men. As a loving father, He desires to bring to pass the salvation of His children. And during the time of this spiritual darkness, there arose mighty men who came on the stage of this world's drama, at set times and places, so that the purposes of our Father might be carried out in preparing for the restoration of the true Gospel. These mighty men have been known as reformers. They did not claim to receive revelations. They saw the abuse of religion in the days in which they lived and laboured to right the wrongs and misbeliefs so apparent to those great spirits.

Mohammed appeared in the sixth century and at a time when religious life was at a very low ebb. Christianity by this time had become entirely perverted. This man brought about an intensive religious fervour all through Eastern Europe and Western Asia. It changed the political condition of the countries where Mohammedanism prevailed.

John Wycliffe, of England, a Catholic monk, translated the Bible into the Anglo-Saxon language. He was tried for heresy in the great hall of Westminster. After he had been dead thirty-one years, the Bible he translated was publicly condemned and every copy ordered burned.

In Germany there came another great actor in this world's drama. His name was John Huss, a German priest. He denounced the doctrines of the dominant church of his day and opposed the doctrine of transubstantiation, which brought on a frightful war. At last he paid the penalty and was burned at the stake, in the great public square at Prague, but the fires of religious liberty which he lighted have never died out.

THE WORLD'S GREAT REFORMERS

Another of the next great actors on the stage of religious progress, was Martin Luther, son of a coal miner. After having visited Rome, he returned to his native town and commenced to oppose the corrupt religious practices prevailing in that day. The great reformation of Europe was accelerated by the efforts of this remarkable man. He translated the Bible into German.

There arose in Switzerland, John Calvin. He was born in France and educated for the legal profession. He lived in Switzerland and was assisted by John Knox, of Scotland. For many years these great reform movements swept Germany, Holland, Scandinavia, England and Scotland, bringing a better understanding of the scriptures, and while the doctrines taught were not always the truth, they did lead to higher ideals.

In England, there arose in the 18th century, a man named John Wesley. He, with his brother Charles and a few friends, refused to conform to the practices prevailing in the English Church, for which they were called Non-conformists. He traveled extensively, preaching more simple doctrines and forms of worship. His main doctrine was similar to that of Martin Luther. This movement brought about a great religious revival in England, which reached even the shores of the United States. The results of this great movement gave an impetus to the teaching of the Gospel and to the reading of the scriptures each day. Through this custom the people of England became familiar with Bible teachings.

These great men did not come to the earth by chance. They came at a set time to perform a set mission, for the purpose of preparing honest men for the true Gospel of Jesus Christ when it should be restored. During this period of darkness known as the dark ages, or apostasy from the Church of Christ, the Gospel was taken from the earth. These reformers each brought a little light, thus dispelling the gloom.

The Christian world depends for its religious doctrines on the "Bible." The Gospel of Jesus Christ, however, is not solely a

book. Even if a person knew the scriptures by heart, the Book could not give him authority to perform an ordinance of the Gospel of Jesus Christ, acceptable to our Father in Heaven ; therefore, it was necessary that there should be a restoration of power and authority to administer in the name of Christ and to re-establish His Church upon the earth.

Now the set time for this restoration had come. The souls of men had been fired with a zeal that had not been prevalent in the churches for many years, and in the midst of this intense religious fervour, in the spring of 1820, a young man whose name is revered by every Latter-day Saint, went into a small grove and asked the Lord in prayer which of these churches was right. In answer to his prayer, there appeared two personages ; one introducing the other said : Joseph, "This is My Beloved Son. Hear Him !" The boy Joseph Smith was told not to join any of the churches, but that he would be their instrument in the re-establishment of the Church of Christ in this dispensation and the restoration of divine authority, and to prepare himself for the important service which the Father and the Son required of him.

NEW LIGHT FROM HEAVEN

As a result of this interview or vision, this young man became a new witness for God. He had seen the Father and the Son and had heard their voices. And later on, under trying circumstances when he was reviled and persecuted, he was led to say in his heart :

Why persecute me for telling the truth? I had actually seen a vision ; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision ; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it ; at least I knew that by so doing I would offend God, and come under condemnation.

He was unwavering in his testimony. He did not get what many men do as a result of organizing a church—wealth and honour. What did he get? He was arrested many times and tried, but each time acquitted. He was beaten, harassed, mobbed and left for dead. He lived all his life in poverty and abuse, and died a martyr for the cause he loved, leaving nothing but the few belongings of his family. He sealed his testimony with his blood. Other men heading great movements—and I know some of them in this modern day—have amassed great fortunes ; but not so with this humble servant of God.

This restoration of the Gospel was a part of the great plan of the Almighty, to establish His Gospel upon the earth, all of which had been foretold by ancient prophets.

There were delivered to the young man, some plates which were

translated by him by the gift and power of God. These plates contained a record of the ancient inhabitants of the American continent. It is more than a history—it contains the teachings of the Lord Jesus Christ to the people on the American continent when He visited them personally after His resurrection. This record, known as the Book of Mormon, contains the everlasting Gospel in its fulness. The prophecy of Ezekiel that the Stick of Judah and the Stick of Ephraim should become one in the hands of the Lord is verily fulfilled.

RESTORATION OF THE PRIESTHOOD

On May 15th, 1829, an angel announcing himself as John the Baptist, appeared to Joseph Smith and Oliver Cowdery at Harmony, Pennsylvania, in response to their prayers and inquiries concerning baptism. After introducing himself, he placed his hands upon their heads and said these words :

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. (Doc. and Cov. Sec. 13.)

This was a definite assignment by a resurrected being known as John the Baptist, who held the keys of the Aaronic Priesthood during his earthly ministry, and according to his own statement had been sent by Peter, James and John, the presiding Apostles left by the Master to continue His work. A few months later these three beings appeared to these same young men and ordained them to the Holy Apostleship. Thus the full authority and power of the Priesthood to minister in spiritual and temporal things was conferred upon these two young men, giving them authority to organize the Church of Christ and administer in all the ordinances thereof. "This Priesthood is the power of God delegated to man by which man can legitimately act in the name of the Father and the Son and the Holy Ghost, for the salvation of the human family." These men, thus commissioned, conferred upon others the same Priesthood.

This restoration of the Gospel has brought to mankind again the fulness of the Gospel of Jesus Christ, with all its gifts, keys, powers and blessings. The Church of Jesus Christ of Latter-day Saints is built upon the rock of revelation and through this means, its officers have received the authority from God to act in their callings and enjoy the gifts and blessings of the Gospel as was the case with the ancient apostles. The mission of the Church is one of peace; its aims and objects, the preparation of the people for the second coming of Christ, the inauguration of the Millennium and the establishment of the universal brotherhood of man.

(Continued on page 553)

THURSDAY, AUGUST 27, 1931

EDITORIAL

SPIRITUAL EYES

JOSEPH SMITH declared, and convincing evidence supports his claim, that in the spring of 1820, while upon his knees in a grove near his father's home, he saw God, the Father, and His Son Jesus Christ. Concerning this event, the question has been asked: If perchance another had stood by Joseph's side at the time, would he, also, have seen the vision?

It may be answered that, upon so sacred an occasion, no stranger would have been allowed to be present. Yet, this hypothetical question merits an amplified answer.

Eyes are but weak and faulty instruments. Their range is small. Aids to vision, as microscopes and telescopes, immeasurably increase visual power. By aids to the vision new worlds, as it were, are detected.

Moreover, natural eyes are made to see objects of the ordinary material world, the world in which we move. A more attenuated form of existence, as the domain of atoms and electrons, or electricity and magnetism, is known to the eye by its effects upon suitable instruments. Thus, the electron may be known by its effect upon a plate sensitized by the proper substances.

This crude comparison may help us to understand how mortal man may see spiritual forms, belonging to a world much different, more highly refined, than the one in which he moves. It is improbable that a man without some change or aid would be able to behold beings of a spiritual order.

Moses, the prophet, throws light upon this subject. He says:

But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1: 11.)

Moses, as Joseph, saw the Lord with his natural eyes, made capable for the event—his spiritual eyes.

Strict obedience to the laws of the Lord makes a person sensitive to spiritual impressions and messages. The clean life, earnest desire and sincere prayer of Joseph Smith placed him within the range of true spiritual experience. Spiritual power always follows complete devotion to the cause of the Lord.

Nevertheless, the gifts that may come to a person so prepared are determined by the wisdom of the Almighty. A righteous life brings its own reward in daily joy. Man has no right to demand

more. External spiritual manifestations come only as the Lord may direct, and for definite purposes. In the organized church, such experiences come to individuals only for their personal good and guidance. Spiritual guidance for others, official guidance, is received by those who are called and sustained in the official positions of the Church, and only by them. Thus, order and safety are preserved within the Church.

Every member of the Church should so live that "the glory of the Lord" may rest upon him and permit him to receive divine inspiration for his daily life and conduct; and also that he may not be deceived by the evil one, the imitator and hater of truth, who sends out false spiritual experiences to the injury of man. And it should be remembered, that no one is nearer the Lord because of some unusual spiritual experience. The constant possession of the Holy Spirit is a gift of gifts.

It may be safely answered, therefore, that if by an improbable chance, an unauthorized person had stood by Joseph at the time of the First Vision, he would have seen nothing more than the natural objects of the grove, though, undoubtedly, the hallowed influence of the place would have permeated his being.—W.

THERE IS NEED FOR "MORMONISM"

(Concluded from page 551)

To belong to the Church of Christ it is necessary to make a compact or agreement with Him in the way and manner He has defined. Men may have all kinds of methods of obeying the Gospel but the only way which our Father will accept is that which His Son taught on both continents while ministering on this earth. This same way and plan is "Mormonism," and it has the same saving principles and powers. This Gospel answers the question and teaches the purpose of God in the earth life of man, and how man may fulfill that divine purpose.

The plan of the Gospel provides that each person shall work out his salvation. The hereafter is full of tremendous possibilities. No man has ever yet measured the value of human life. The aim of our Father is to save His children, and bring them back to His presence again. It is the duty of every one to find out God, or in other words, to find truth. Those who have found the truth also have a testimony which comes through obedience to the Gospel of Jesus Christ. That testimony comes to Latter-day Saints through obedience, prayer, righteous living and service in this work.

True religion, it has been said, is a plan that saves you and me; that warns the world; that redeems the dead; that gives salvation to those who desire it and exaltation to those who are willing to strive for it.

After my lengthy conversation with my stranger friend on the train, on this vast subject of "Mormonism," I felt that he understood more clearly the doctrines of the Church of Jesus Christ of Latter-day Saints and their need and purpose, for he expressed himself as having his question: "Is there any need for 'Mormonism,'" answered. He also had a better understanding of man's purpose on the earth. It gave me joy, at his request, to send him a Book of Mormon and other Church literature.

As for me, this discussion brought deeper gratitude for my membership in the Church of Christ, for the Gospel, and a greater determination to conform my life to its teachings.

The object and intent of "Mormonism" is to save the entire human family. Its mission reaches throughout the world. Thousands of our young people have raised their warning voices among the nations of the earth, teaching the Gospel of Christ. Thousands of missionaries are busy in the spirit world, carrying on the great work of redemption among those who have departed this life without the privilege of accepting the Gospel.

Again let me say, our Father is a merciful God, a kind and loving Father, who desires to save His children, to bring them to all the heights of glory and joy that they can possibly attain, and that is His mission and purpose, and that is the purpose and end of the Gospel of Jesus Christ, called "Mormonism."

May the Lord add His blessings to these services this afternoon, I pray in the name of the Lord Jesus Christ. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on July 12th, 1931.

ASENATH, WIFE OF JOSEPH

BY PRESIDENT ANTHONY W. IVINS

(NOTE: This is an editorial taken from the August, 1931, issue of the *Improvement Era*, written by President Anthony W. Ivins.—ED.)

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. (Deut. 7: 3.)

When the Lord called Abraham from his home at Ur, of Chaldea, He said to him: "I will make of thee a great nation, and I will bless thee, and make thy name great."

Abraham was ninety and nine years old, and his wife Sarah ninety years of age when this promise was given, and they were childless. Notwithstanding this fact the Lord promised that Sarah should bear a son, whose name should be Isaac, and that Abraham, through this son, would become the progenitor of many nations.

Isaac became the father of Jacob, the first to be called Israel.

Jacob begat twelve sons from whom sprang the people known as the Twelve Tribes of Israel.

Among these sons was Joseph, who was sold by his older brothers to passing Ishmeelites who carried him down to Egypt, where he was sold into bondage. Joseph later became the vicegerent of the king of Egypt, who gave him Asenath, the daughter of Potipherah, priest of On, to wife. (Gen. 41 : 45.)

Asenath became the mother of two sons, Manasseh and Ephraim. It was upon the younger of these sons that Jacob, just prior to his death, sealed the heirship of the house of Israel, which heirship came through his father Joseph. (Gen. 48 : 49.)

From the time of the calling of Abraham the Lord had impressed upon him, and his posterity after him, that they were to be a chosen and distinct people. He commanded them not to intermingle their blood with that of the people of the idolatrous nations with which they were surrounded. The following, and that at the beginning of this article, are samples of the many passages of scripture which refer to this subject :

Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever. (Ezra 9 : 12.)

The question is frequently asked : Why, with full knowledge of this command, did Jacob seal the heirship of the House of Israel upon the head of Ephraim, his mother being an Egyptian woman ?

The following is the answer to this question :

At the time that Joseph was sold into servitude, and taken to Egypt, Lower Egypt had been conquered by and was under the domination of a white race of Semitic people called the Hyksos, or Shepherd Kings. These people had come in from the east and north, from the Euphrates and Tigris, and had driven the native princes of Egypt up the Nile, and had taken possession of Lower Egypt, where they established their own civil government and religion.

The ruling Pharaoh at the time that Joseph and his father and family were in Egypt gave Asenath to Joseph to wife.

She was the daughter of Potipherah, a priest or prince of On.

These people were of the same race that Abraham was. He was a Shepherd King. Thus it will be seen that while Asenath is called an Egyptian because she resided in Egypt, she was not of the Egyptian race, and consequently not of the lineage prohibited by the Lord to marry with the Israelitish people.

Pot-i-pher-ah was not only a priest, but a prince of the city of On, which makes As-e-nath a Semite of royal birth.

The Cambridge Teachers' Bible says : "The pyramid builders of Egypt, who reigned at Memphis 3000 years B.C., were followed by a series of princes who reigned at Thebes, known as the Middle Empire. Then came a time of decay and invasion when the land was conquered by the Hyksos, or Shepherd Kings, who ruled for

about 500 years. It was under these later Hyksos that the Hebrews settled in Goshen. The powerful princes of Upper Egypt struggled against the supremacy of the Hyksos, and the final stroke was dealt by Ahmes, who founded the 18th dynasty, drove out the Hyksos with great slaughter and inaugurated a new empire. The Israelites, hated because of their close relationship to the Shepherd Kings, were forced into servitude by the conquerors. Another King had arisen who knew not Joseph."

Geike, in his *Hours with the Bible*, says: "The Pharaoh under whom Joseph was advanced is now known to have been one of the foreign race known as Hyksos or Shepherd Kings, who for more than 500 years held sway in Egypt, after they had overthrown the native dynasty."

H. G. Wells, in his *Outlines of History*, says: "At last there happened to Egypt what happened so frequently to the nations of Mesopotamia. Egypt was conquered by nomadic Semites, who founded a short-lived dynasty, the Hyksos, which was finally expelled by the native Egyptians."

The Lord was pronounced in His warning that the Israelitish people should not inter-marry with strange and idolatrous nations. See selection of Rebecca to be the wife of Isaac, and Rachel and Leah to be the wives of Jacob, from whom sprang the House of Israel.

It will thus be seen that Aseuath was a Semite woman and also a princess of royal blood.

UTAH AND THE "MORMONS"

TREVOR C. WIGNALL

"DAILY EXPRESS" SPECIAL CORRESPONDENT

(NOTE: The following is an article which was published in the *Daily Express* on July 31st, 1931, written by Trevor C. Wignall, who is a Special Correspondent. In this article Mr. Wignall relates his adventures while in Salt Lake City, Utah, U.S.A., July 30th, 1931.—Ed.)

At eleven o'clock on Monday night last, I was floating on my back at Saltair, which is fifteen miles from Salt Lake City and is a mile out in the Great Salt Lake.

Summer lightning was flashing over the distant mountains, and the temperature of the water was 83, which meant it was practically a warm bath. But I was floating because it is a sheer impossibility to sink at Saltair. The salt content of this remarkable stretch of water, seventy-five miles long and thirty miles wide, is 22 per cent., but there must be high medicinal qualities in Great Salt Lake, for when I doffed my bathing costume I felt as if I had undergone some high power cure.

Those who think that the "Mormons" take their pleasures sadly

should see the dance pavilion at Saltair, which is primarily a resort for innocent diversions. The dance hall is built on 10,000 piles, and when I walked its length there must have been hundreds of couples on the floor.

The vast majority were members of the Church of Jesus Christ of Latter-day Saints, better known as the "Mormons," and I was reminded of many big nights at Belle Vue Gardens, Manchester, or a holiday occasion on the pier at Southend.

But the dancers, dancing to the latest jazz tunes, were as earnestly enthusiastic as they probably are when attending to their devotions. Most of the young men were without coats, but the girls were quite as fashionably dressed as those I recently saw at Hollywood.

Both sexes represented the working-class community of Salt Lake City, and yesterday morning, I saw many of the girls hard at work in the Church Offices of the "Mormons," which are in the dead centre of the city, and only a few yards away from the Temple and the still more famous Tabernacle.

The latter, which closely resembles one long bee-hive, features an organ recital every week-day, and the ritual, with barred and bolted doors, is like nothing so much as a service at a cathedral.

Yesterday I devoted myself almost exclusively to investigations about the "Mormon" faith. For a wandering reporter like myself, this is the easiest town on earth.

It is possible to walk in almost anywhere without a card or a letter of introduction, or even an appointment, and straightway talk to both the religious and civic leaders. Among those I met and conversed with before the lunch hour arrived were:—

Heber J. Grant, the President of the "Mormon" Church; George Albert Smith, one of the Twelve Apostles, who was in charge of the European Mission after the war, and who is known to many in England; John James, an Elder of the Church, who is also the British Vice-Consul; John Wells, who was born at Nottingham, England, and who is to-day a bishop of the Church of Jesus Christ of Latter-day Saints; Andrew Jenson, the historian of the "Mormons," and Mrs. Pye, who was born at Highbury, London, married a "Mormon" missionary, and now occupies the post of assistant to Jenson.

There were very many more, but those are among the principal people of this city, and I feel it a duty to say that their hospitality and kindness, since I arrived here, has never been surpassed in my experience.

There may be two opinions about the "Mormons," but although this city has felt the world depression quite as much as most other places, I have discovered that those who have embraced the "Mormon" faith have not been permitted to go hungry.

According to the authorities at Washington, Salt Lake City has weathered the slump better than any other city in the United

States, but, nevertheless, there has been and still is very real distress.

Only about half the population, or roughly 90,000, are "Mormons;" the remainder are a somewhat quaint mixture, for they include Chinese, Japanese, Greeks, and Italians in considerable numbers.

The "Mormon" Church has a "dole" system of its own for its members, but in addition, it has two unemployment exchanges which are free to all who care to take advantage of them. Last winter, work of either a temporary or permanent nature was found for more than 10,000 men and women, and at this moment, plans are being made to deal with a situation that many believe will be as acute as that of twelve months ago.

The "Mormon" Church is nearer a great business organization than anything of its kind I had previously encountered. It has its banks, its savings departments, its stores; while its Church office is the equivalent of any large place in or near the Mansion House in London. It keeps in almost daily touch with all its members, of whom there are about 500,000 in the State of Utah.

But one of the peculiarities of Salt Lake City, one that really surprised me, is that there are more men than women. I always thought the reverse was the case. Another striking oddity is that there are fewer smokers here than anywhere else in the world. I have not yet seen a woman with a cigarette, while it is a rarity to see a man in the street with a pipe.

At Saltair, on Monday night, there were at least 20,000 people, but the number who smoked during the hours I was there could easily have been counted on the fingers of the hands.

The reason is that the "Mormons" bar tobacco and alcohol in any form, and even tea and coffee. The great drink of the city is milk, and yesterday at lunch I observed that gallons of it in glasses were on a table at every street corner, and also in the majority of business houses.

There are public drinking fountains, the water bubbling up so that it can be taken without the use of cups, and everywhere one turns there are monuments or other memorials of Brigham Young and Joseph Smith, who are still referred to as the pioneers.

One has only to traverse the great Salt Lake Desert, which is between Utah and California, and which is the most God-forsaken region my eyes have ever gazed upon, to realize what Brigham Young went through before the Seagull pointed out the way to him. Naturally, my chief interest has all along been centered on the British people, who left their home-land after becoming "Mormons" and settled either in this City or in the State.

I am informed that since the Church was founded 100,000 Britons have taken up their residence in Utah, so that the claim made that the faith is almost entirely Anglo-Saxon, seems to be based on good ground.

In 1852, there were 32,000 professed "Mormons" in Great Britain. Of these, a little more than two-thirds emigrated to Utah. The present strength of the "Mormons" in Britain is 7,000, and for the majority of these a new chapel or temple is presently to be built in London.

At this moment, more than 2,000 "Mormon" missionaries are spread all over the globe, and a large proportion of these are in England, Wales, Scotland and Ireland. In the old days it was Wales that supplied most of the converts, and, indeed, there is to-day not far from Salt Lake City a tiny township of "Mormons" that is called Wales. There is a bigger town named Malad that is almost entirely Welsh. In more recent years, Scotland and England have provided many converts, but there have never been many from Ireland.

The young male missionaries are zealots of the first order. They start to save from the moment they begin to work, solely to be eventually enrolled as carriers of the faith. The parents of these lads, or the missionaries themselves, have to find the whole of the necessary funds, but that is becoming a hard task now, for it is estimated that in England it costs at least £16 (should be £10—Editor) a month to live, but there is no lack of missionaries, despite the fact that they have to shift for themselves when they return.

The man who took me up in the lift, at the Church offices yesterday, was a missionary in London three years ago. I remembered that the last time I saw him was when he was preaching to a somewhat hilarious crowd on a Brixton street corner.

According to my information, every British woman who came to Salt Lake City never lived to regret her decision. There once was polygamy, but I am convinced there is none now.

One of the Apostles mentioned to me that "Mormonism" is growing with greater rapidity in Germany than anywhere else. In Europe there are at present 30,000 recognized members, and it is firmly believed that it will not be long before that number is doubled.

Mrs. Pye, late of Highbury, now middle-aged, looked shocked when I asked her if she was sorry that she had given her life to the Latter-day Saints. It was Mrs. Pye who made the remark that the missionaries, when they now leave Salt Lake City, are counselled not to become engaged to the girls they meet. "But how can we stop them?" she queried. "They are among the handsomest and most stalwart young men in America, and, what is more, they are the best living. Consequently, the girls of to-day do what I did—they keep close to the missionaries until they are married.

This is a personal note: While I was sitting with Bishop John Wells, he called for the files of the Wignalls in the "Mormon" Church. There were more than twenty, which was amazing to me, for although I knew that on my mother's side there were

many "Mormons," I did not think that on my paternal branch there was a single one.

FROM THE MISSION FIELD

Arrival and Assignment: Russell S. Ellsworth, Denver, Colorado, U.S.A., arrived in the British Mission on August 6th, aboard the *George Washington*, and was assigned to labour in the Sheffield District.

Appointments and Releases: On August 1st Elder Rulon T. Jeffs was appointed Secretary of the British Mission, and Elder Stephen S. Moore Assistant Secretary.

Elder O. Horton Transtrum was appointed President of the Leeds District on July 25th, succeeding President Bernard P. Brockbank.

Elder David L. Rowley, Jr., on July 31st, was appointed President of the Portsmouth District, succeeding President Steven D. Howells.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission and have returned to their homes in America: William S. Costley—Scottish and Nottingham Districts, released on July 4th, Therald N. Jensen—Birmingham District and President Sheffield District, released on July 6th, sailed from Cherbourg on August 11th, aboard the *Leviathan*; Ralph W. Oborn—Liverpool and Welsh Districts, William Chaston—Liverpool and Norwich Districts, released on August 3rd, sailed from Southampton on August 11th, aboard the *Leviathan*; Horace C. Cherrington—Liverpool and Sheffield Districts, released on July 1st, Arthur S. Gailey—Ulster and Birmingham Districts, released on July 4th, Lyman D. Rees—Norwich and Birmingham Districts and British Mission Office, released on July 7th, Andrew R. Cluff—Manchester and Portsmouth Districts, Lorin B. Daniels—Newcastle and Portsmouth Districts, W. Layton Barlow—Nottingham and Welsh Districts, Kenner B. Clayton—Sheffield and Nottingham Districts, Myrthus W. Evans—Norwich and London Districts, Ralph C. Fletcher—Manchester and Nottingham Districts, released on August 3rd, sailed from Cherbourg on August 13th, aboard the *George Washington*; Ural Sheppick—Newcastle, Sheffield and Bristol Districts, released on August 3rd, and sailed from Southampton on August 13th, aboard the *George Washington*.

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